

aiming at is to impress this fact; that when we have grasped the great definite aim of the Church of the Lord Jesus Christ and when we have put this purpose into action, we have energized all the other agencies of the Church.

Take this thought home with you. I speak to you, in the rank and file. The great business of the Church does not lie only upon the hearts and hands of a company of ministers. It is yours as well as ours, and the thought and purpose is just this; that our aim and object is to bring a soul to Jesus Christ, and when we have done this what a splendid result follows. The bickerings in the Church will cease, and the divisions will be healed, the ranks will be filled, the millennium will be hastened, and your prayer and mine will be answered: "Thy Kingdom come."

REX CHRISTUS.

If Christ should come again humble and poor,
And preach of peace as He did of yore;
Wipe the eyes of all that weep,
Seek for the lost and the straying sheep;
Visit the fatherless, free the oppressed,
Cheer the lonely, aid the distressed;
Would the world receive Him? No! Hear their cry—
"Away with Him" and "Crucify."

If Christ should come to this world again
In kingly robes, with a royal train,
Seek out the rich and the proud of birth;
Despise the weak and the poor of earth.
Preach a new doctrine of hate and greed,
Oppression and war—would the people heed?
Yea, the world would be saved in a single day,
If the world could be saved in a worldly way.

Rex Christus is coming—we know not when,
But we know there's a final reckoning.
For a soul is a soul, be it black or white,
Clothed in rags or in garments bright;
Then away with pride, and fashion and greed,
'Tis love for mankind that the world is in need.
The gospel bids you your tribute bring
And choose whether Mammon or Christ be King.

—John Richard Moreland.

HOW THE TURK BUILT HIS EMPIRE.

By Austen Kennedy de Blois.

Almost every day the newspapers confront us with some new issue or aspect of the Turkish problem. The revolutions which, within the short space of twelve months, have brought to pass a constitutional form of government, the deposition of Sultan Abdul Hamid, the remarkable utterance of the chief representative of the Moslem faith, declaring the entire harmony of both these acts with the teachings and laws of the prophet, and the enthronement of a prince who for thirty years has been a prisoner, have aroused the intensest interest in every nook and corner of the world.

At the same time a massacre has been going forward in Armenia, savage and brutal to the last degree, and the blame lies with the Turks. Who are these Turks? Where did they come from? What has been their history? I want to answer a few of the questions which everybody is asking.

The Turk as a Pioneer.

The Turks started on their career of adventure among the highlands of Tartary, on the borders of China. They found themselves too near the Chinese. The Chinese are quiet, patient, irresistible. Give them time and they will absorb or eliminate any people, all people that lie in their vicinity. The Turks, unwilling to become Chinese, began their march toward the setting sun. They conquered the vast lone country between Tartary and Persia, since known as Turkestan.

Pursued by alien Mongol forces and naturally nomadic, these "original Turks" pressed on westward and still westward. In Asia Minor the Saracen Empire was weakening. The repeated assaults of the Christian Crusaders were decimating the ranks and destroying the fierce strength of the warriors from Bagdad. In order to save themselves they introduced a multitude of Turkish mercenaries into their armies. The number of these grew to upward of fifty thousand.

A strange, dissolving view effect followed. Instead of the Saracen, the Turk is seated in the place of power, and the dynasty of the Seljuks has been founded. After a career of splendor and conquest, in the course of which Persia and Armenia were made tributary, the empire of these Seljuk Turks was itself threatened with extinction. Genghis Khan, a Tartar chieftain, had conquered India and was advancing westward. This was the outward menace. In addition, some of the subjugated tribes were restless and defiant. This was the inner turmoil. At this juncture a new force suddenly made itself felt.

The members of a small but independent Turkish tribe had been wandering hither and yon under the leadership of Er-Toghrul, their hereditary chief. They came one day, so the story runs, to a place where two armies were engaged in fierce battle. At once, with the reckless and daring spirit of their race, they joined forces with the weaker contestant, whose defences were rapidly giving way. Their advent turned the tide of battle and secured for the losing side a sure and complete victory.

The army thus saved from annihilation proved to be that of Aland-Din, the Seljuk sultan of Asia Minor, and their adversaries a horde of marauding Tartars. The grateful sultan granted to Er-Toghrul and his followers a tract of land on the Byzantine frontier. There they settled.

Osman, son of Er-oghrul, won certain cities from the Greeks, so the sultan honored him with the title of prince. From this prince and his tribe the Turks today derive their lineage and from him they obtain their name of Osmanli, which Europeans corrupt into Ottoman.

The Founding of the Empire.

With Osman, then, the cornerstone of the Ottoman empire was laid. It was laid in the following fashion: Less than fifty years after the battle which Er-Toghrul helped to win, the attacks of the Mongol Tartars became so vicious and tremendous that they could no longer be successfully resisted. The Seljuk empire went down with a crash. The invaders were fighters but not statesmen. They could destroy but they could not build. So, after the dust and smoke attending the shock of their